

# ZION'S HERALD AND

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FRANKLIN RAND, AGENT.

## THE WELCOME BACK.

BY ELIZA COOK.

Sweet is the hour that brings us home,  
Where all will spring to meet us—  
Where hands are straining, as we come,  
To be the first to greet us.  
When the world hath spurned its frowns and wrath,  
And care were surely pressing;  
'Tis sweet to turn from our roving path,  
And find a fireside blessing;  
O, joyfully dear is the homeward track!  
If we are lost but of a welcome back!

What do we seek on a dreary way,  
Though lonely and benighted,  
If we know there are lips to chide our stay?  
And eyes that will beam love-lighted?  
Whist is the worth of the diamond's my  
To the glances that flashes pleasure.  
When the words that welcome back betray  
We form a heart's chief treasure!

O, joyfully dear is our homeward track!  
If we are but of a welcome back!

For the Herald and Journal.

## PARADISE—HEAVEN—HADES.

Mr. Editor,—I noticed that a writer in the Herald, some time ago, endeavored to show that we ought not to distinguish between paradise and heaven, but should regard them as the same place; and it is true that most people wish to entertain the belief that their departed friends, if good, are gone to heaven, and the place I mean by heaven is where the Savior is said to have gone, after his resurrection.

But, sir, I know of no passage in the Bible which asserts that a human spirit, in departing from earth, goes to heaven; but it is asserted of Elijah and Christ, who went up from earth, with their bodies, that they went to heaven.

The soul of Christ, on leaving the body, went to the place where all righteous souls go at death, and he and St. Peter say expressly it was to the places of happiness in Hades. The Savior says to the thief, "To-day thou shalt be with me in paradise." Peter, in Acts, says, "Then will not leave my soul in hell," or Hades; and Peter is speaking of the soul or spirit of Christ as having departed to the spirit world, and not of the body, for that is referred to only in that part of the verse, where it says, "neither wilt thou suffer them Hyle One to see corruption."

I think it cannot be denied, that Hades, as generally used in the New Testament, means the place of departed spirits, without regard to their happiness or misery. It is true, that hell, from Hades, is used, sometimes, for the place of torment, but I suppose that Lazarus was as really in Hades, the rich man, but one in Abraham's bosom, or paradise, the other in the place of torment. This view corresponds with Rev. 1: 18, where the Savior says he holds the keys of Hades, and of death, one meaning the place of all departed spirits, the other the place of all dead bodies, or the grave. It is also said by the same writer, speaking of the resurrection from the dead of the whole human race, that "death and Hades delivered up, the dead which were in them," Death, or the grave, will give up their bodies, Hades will give up their spirits.

The angels that kept not their first estate, but sinned, were cast down to hell, or Tartarus; and without speaking here of the place from which they were cast down, I suppose it true that they were cast down body and spirit. They were not made subject to natural death, as was man when he sinned.

Those of the angels that maintained their integrity in their first estate, were admitted to heaven, body and spirit, as man would have been had he not sinned.

I know some have said that man would have died, had he not sinned; but God has not only said that the day that man partook of the forbidden fruit he should become mortal, but has also said, "As by one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

Had it not been that man was deprived of access to the tree of life, he would have continued to eat and live, and after a proper trial in his state of trial, or probation, God would have done with him, as he did with Enoch, after walking with him three hundred years, taken him immediately to heaven, body and soul.

Heaven will not only be the second estate of all righteous, rational beings, but an eternal and unchangeable estate. It is not, therefore, to be supposed, that the spirit, on its temporary departure from the body, enters into heaven itself, but still, as Jesus Christ holds the key of the place of departed souls, or holds power over it, and makes the happiness of those that dwell in paradise, it is proper for us as Christians to say at death, with Stephen, "Lord Jesus receive my spirit." We ought to be willing to adhere to the teachings of the

Dec. 1846.

For the Herald and Journal.

## PRAYER MEETINGS—AGAIN.

The next point I would notice is the address in prayer. Different forms of address are used in prayers recorded in the sacred writings, too numerous in this place to mention. I am convinced that there is an error of practice in this particular.

Not a few Christians, even, can be found, who appear to make a free use of the awful name of God, as of any little word, whatever.

I cannot understand how any Christian can immediately, or gradually, adopt such a practice in prayer.

The practice I condemn, has an influence upon others who are not pious, and more or less affects the church in general,

as much as it leads them to think less of the sin of profanity.

We are not left without some indirect, if not direct, instruction by the Savior upon this point. Saith he, "After this manner, therefore, pray ye—Our Father who art in heaven," &c., and this phrase is not repeated through the prayer. He not only taught this by precept, but by example. A few instances we will notice. In Matt. 11: 25, we have an instance where Christ uses the term Father in prayer. "I thank thee, O Father, Lord of heaven and earth," &c. 26th verse, also, "Even so, Father," &c. Hear him a little while before his crucifixion, exclaiming, "Now is my soul troubled, and what shall I say? Father, save me from this hour," &c.—"Father, glorify thy name." John 12: 27.—Turn to that memorable prayer recorded in 17th chapter of John, and notice particularly, the address. It is uniformly, Father. In one instance, he uses the phrase, "holy Father." In another, "righteous Father." Again. Look at another instance in Luke 23: 34, and mark the address used by the Savior. "Father," saith he, "forgive them, for they know not what they do."

# WESLEYAN JOURNAL.

England Annual Conferences of the Methodist Episcopal Church.

WEDNESDAY, JANUARY 6, 1847.

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And, reader, if you forget every other quotation I have made, forget not this last from the Savior, recorded in Luke 23: 46: "And when Jesus had cried with a loud voice, he said, 'Father, into thy hands I commend my spirit,' " &c.

I think, to say the least, the example of Christ should have an influence upon his followers. I will bring to view a passage from the apostle Paul's epistle to Galatians, 4th chapter, 6th verse, and let that suffice. "And where ye are sons, God has sent forth the spirit of his Son into your hearts, crying, 'Abba Father.' " The Savior often assured his disciples, that he would pray the Father for them; and in most instances where he refers to him, he uses the same term. Few Christians are aware how many times they use the name of God, or some similar title, in one prayer or exhortation. I have good reason to believe that the word Lord was repeated in one prayer of common length, in my hearing, fifty times. It is no less improper to use the name of God too frequently in addressing an audience, than in prayer, though I do not design to dwell upon that subject now. Understand me, Christian reader, I do not say that the above form of address should always be used in prayer, yet it is the one most frequently used by Christ.

There is another point relating to prayer meetings, upon which I wish to say a few words; and that is, the position of the body in the time of prayer. We read of kneeling, standing, and prostration; but where do we read of sitting in time of prayer? It must be admitted, that kneeling is the general practice mentioned in the Bible, though prostration is proper, as well as standing. It is not always practicable to prostrate or kneel in time of prayer, but it is generally convenient to stand. In what place of Christendom this disrespectful practice of sitting in prayer commenced, I know not; but one thing is quite evident to me—it ought never to have been suffered in a Christian congregation. There are various reasons which might be assigned in connection with the subject. First, the new light broke in upon New England, look at him in a way which seems to say, "What have you to do with the singing? the choir have charge of that." As an offset to this, some old lady will probably turn her head gently around to see where the strange voice comes from, and the traveller will read in her benignant countenance, the feeling, "It does me good to hear you, sir; it reminds me of old times."

I do not speak at random on this subject. I worshipped one day with one of your leading New England churches—a church that has something more than provincial reputation.—The choir consisted of four or five males and two females—neither of the latter, as I had reason to believe, a professing Christian. Yet that choir did all the singing. Not a voice was heard to peep from any other part of the edifice. "What does this mean?" I said to the pastor, as we left the sanctuary, "how is it, that in this great congregation, no one sings except that handful of people in your choir?" "It means," said he, "that the choir will have it so. They feel that it belongs to them to do the singing, and would be offended if the congregation should attempt to interfere with them." Really, Messrs. Editors, you are a patient people if you can bear such a yoke as this quietly—singularly patient, considering you are the descendants of the Puritans. I think your choirs have but one more step to take; let them assume the prerogative of dictating to the pastors what psalms and hymns they shall give out, and the bondage will be complete.

Christian reader, meditate upon the above, and lend your influence in bringing about that reform so much needed. Let your example be right.

Natick, Nov. 20.

For the Herald and Journal.

## CHURCH MUSIC IN NEW ENGLAND.

Mr. Editor,—The following article recently appeared in the Puritan, with the above caption, which pleased me so much, and expressed my views so exactly, that I can but forward it to you for publication in the Herald. It will be perceived that it is designed for the Congregational churches; but will it not answer well for our own?

Are not the evils here complained of, evils which begin seriously to affect us? I am convinced that ten years will not elapse before there must be a great revolution in this matter, and that for the better. O, how often have I been grieved at the listlessness and indifference in which this solemn part of divine worship is performed, and that, too, by a people whose object is to spread Scriptural holiness over this land. I am more and more persuaded every day, that we shall never sing with the spirit and the understanding also, till we come to have congregational singing in all our churches.

Yours truly, C. S. MACREADYING.  
Lynn, Dec. 3.

## CHURCH MUSIC IN NEW ENGLAND.

I have spent the last few Sabbaths in New England. Many things have pleased me; some have surprised me. Of the former I need not speak; they are things which have long characterized the New England Sabbath, and made it the glory of the land. Of the latter it becomes me to speak with diffidence, as having attended worship in only a small number of your churches. But there is one department in respect to which these churches, as I am given to understand, fairly represent the churches generally.—I mean that of SACRED MUSIC. I had been told before coming here, that of late years your congregations were paying great attention to this subject. I have heard some excellent singing here; but then several things have surprised me. I start them with no captious spirit. I state them, knowing that the principles which control my judgment in this matter, differ radically from those promulgated by some eminent authorities in church music, that my strictures will, in those quarters, go nought.

It surprises me to find how rife your choirs are with new tunes. For myself, I am old-fashioned enough to have a strong partiality for what are styled the "old tunes." I would that many more of them might be snatched from the oblivion to which modern taste is consigning them.—But I would not like some of the Scotch churches, restrict all the music of the sanctuary to twelve tunes. I would not compel them to sing Bridgewater, and Bangor, and Majesty, and Ocean, and such like, for ever. There is nothing in the old books which, to my ear, surpasses a number of the tunes in the tenth edition of the Boston Academy's collection, and others in the books of Mr. Hastings. But why suffer the old tunes—so large a proportion of them—to be extruded from the sanctuary? I may be in error as to the fact, but it seems to me that new music has come into your churches like a spring freshet, and swept every thing before it. It is only at rare intervals, if I mistake not, that one of those tunes is heard, which are consecrated in the memories even of individuals who are not past the prime of manhood. Nor is this all; very many of the new ones are unsuitable for the house of God. They are much fitted to display the skill of a choir, than they are to promote devotion.

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For the Herald and Journal.

## PEAK EVIL OF NO ONE.—DISCIPLINE.

Mr. Editor,—The venerable founders of Methodism appear to have seen clearly the injurious tendency of evil speaking, and in our excellent Discipline warn us against it, saying it "would eat as doth a canker." It appears to me that a late writer in the Herald, though very tenacious of the sentiments of Mr. Wesley, especially his preference for "saving souls to get learning," has overlooked this important clause of the Discipline. He more than infinates that our preachers generally are guilty of neglecting to "declare the day of vengeance of our God," through "a love of ease, popularity, gold or silver," &c. &c. Now, that all our preachers do not pursue the same course, and express their sentiments in exactly the same language, is to be readily admitted. Anciently, there were sons of Thunder and sons of Consolation—both unquestionably profitable in their places. That the same solemn truths of the gospel are as clearly explained and as strongly enforced by some

and language as by others in harsh phraseology, is not to be questioned. Some men are naturally of a mild and pleasant turn of mind, and patriotic in their address, while others appear peculiarly calculated to thunder forth the threatenings of God's law. As differ the gifts of the people, so differ the tastes and feelings of the ministry. One will reach the hearts of some, and another of others. And if, on the one hand, it may be thought that some dwell too much upon the acceptable year of the Lord, on the other, it may be feared that the continual thunders of the law in hard, harsh language, may not make sinners mad," but cause them to arm themselves against the power of truth, to ward off conviction. All are not equal in this respect.

3. I have been surprised to find all the singing in your churches confined to the half score or score of persons who ordinarily compose the choir. In my early life I spent a year or two in New England, and then the praises of God used to go up from all parts of the church. There were choirs, but they understood their office to be to lead the singing—if you will, to do the singing—but not to monopolize it. The congregation, old and young, were not merely allowed to sing, but expected to sing. But a new era has dawned upon you. You have discovered that it is as easy to sing as to speak. All are equal in this respect.

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16. I have been surprised to find all the singing in your churches confined to the half score





For the Herald and Journal.

## LINES

## TO RELIGION.

Pure religion, heavenly guest,  
Shed thy influence o'er my breast;  
While life shall last, or seasons roll,  
Reside, religion, in my soul.  
Should sorrows swell, or joys betide,  
In every change be thou my guide.  
In sunny days, or gloomy hours,  
Mid winter snows, or summer flowers,  
On mountain top, or in the glen,  
Mid works of God, or those of men,  
Still may thy gentle power be given,  
To lead the sinking soul to heaven.

I tossed upon the raging main;  
Or walking on the verdant plain;  
If in the city's dusty street,  
Or in a rural, calm retreat;  
I'll among my kindred dwell,  
Or bid to friends a long farewell;  
If friendship shoud my woes beguile,  
Or earthly friends should cease to smile;  
If health and peace should bless my cot,  
Or rich or poor should be my lot,—  
May thy silk cords, religion, twine  
Around this beating heart of mine.

When spirits fail, and flesh grows weak,  
And death overshadows brow and cheek;  
When, hastening to its long, long home,  
My body seeks the silent tomb,—  
May then thy holy influence shed  
A light around my dying bed.

Then through the darksome vale I go,  
And leave behind this world of woe,  
As o'er the hills dark I roll,  
Then with not forsake my soul,  
But like an angel from the skies,  
As from the gloomy shades I rise,  
No longer with thou point the way,  
But bear me up to endless day.

Norwich, Conn.

## SCRUTATIO.

## BIOGRAPHICAL.

## A REVOLUTIONARY VETERAN GONE.

Mr. Joseph Fuller, of this town, died August 30, in the 89th year of his age. He was one of the patriots of the American Revolution, having joined the army under Washington, at the commencement of the war, when but sixteen years of age. He was in numerous bloody battles, and fought with the spirit and heroism of that period. At Saratoga, Monmouth, and Yorktown, he was in the front of the decisive and contrabuted his part in securing the decisive advantages that crowned the American arms. Having continued through the whole war, he received an honorable discharge, under the hand of the commander-in-chief, when the army was disbanded, at the return of peace. At the commencement of the last war with Great Britain, the call of his country was not unheeded by father Fuller. He entered again the service of the United States, but on the account of his years, and the want of that strength by which his early life was distinguished, necessity compelled him to demand his discharge, which was finally, though reluctantly, granted. In the year 1816, father Fuller was deeply convicted of sin, and savingly converted to God, under the labors of Rev. Mr. Hyde, of Lee. He then became a son of Jesus Christ, uniting himself with the Congregational Church, where he continued until about twenty-five years since, when he connected himself with the Methodist Episcopal Church, where he continued until called to his reward in heaven.

In the various responsible relations held by father Fuller, both in the church and nation, he evinced a striking regard for truth and justice. The service of God with him was a matter of right. Hence he engaged in it with all his heart. In the domestic duties, in the class and prayer meeting, he manifested a zeal worthy of the man and the cause. But he has gone, gone to the resting place of saints and angels. Sandwich, Mass. THOMAS ELY.

## SLAVERY.

For the Herald and Journal.

## THE ALLIANCE-SLAVERY.

Mr. Editor.—As free discussion is a birthright of every American citizen, I hope in a Christian and calm way the question started in a late number of the Herald, touching slavery and the Evangelical Alliance, will be discussed fully and fairly. I have no sympathy at all with these croakers and fault-finders with the doings of the Alliance in England. It is a spirit that would uproot the church of Christ, destroy its identity, burn all our meeting-houses, hang the clergy, banish the Bible, and instead of effecting emancipation, would rivet chains upon us more galling than those worn by the poor slaves of the South. I cannot see how the members of the Alliance could have done differently. They left the subject of American slavery with the American Christian church, just where it ought to be. I am glad the subject has come up, for come it will, and must be met—met in Christian firmness, thereby showing to the world that American slavery is not so great an obstacle that it cannot be removed. I am convinced that the eyes of all civilized Europe, together with friends and enemies in this land, are anxiously turned toward the first steps of those brethren in whose hands the subject is left. Now, then, is the tug of this war. If one mis-step is taken, and that on the great absorbing subject of slavery, what kind of an Alliance can we have in Christian America? Why, we have an Alliance now that surpasses for oneness most, if not all, other associations in the world. Read the history of the Southern churches for the last half century, and there we can see the workings and unity of combination that swallows up all creeds, both religious and political, when attacked. Witness the recent doings, published in the Christian Advocate and Journal, on the border Conferences. Such is the dark spirit of slavery, meet it where you may. The church in America has too long held alliance with this "abomination that maketh desolate," for her interest. No other great public movement has ever excited my attention and warm sympathy like the Evangelical Alliance—I am not alone in the state of mind. The whole Christian world is moved and wrapped in admiration and praise to God. Shall all these streams of gushing Christian sympathy be dried up, that have so recently been opened? God forbid. Let them widen, and irrigate this hitherto parched land, made so by sectarian littleness. Admit the dark, exclusive spirit of American slavery, and all our hopes of success are crushed. I think brethren in whose hands this matter is entrusted, should be thought of at the throne of grace.

Maine, Nov. 28. ANOTHER WATCHMAN.

## MINISTERIAL.

For the Herald and Journal.

## IMPORTANCE OF PULPIT ORATORY.

AN ESSAY, BY REV. O. P. FARRINGTON.  
Published by order of Preachers' Meeting.

If oratory be important for the accomplishment of worldly and even, oftentimes, of wicked purposes, and if it be a powerful engine for the subversion of truth, it surely must be so in the destruction of error, and in the successful propagation of truth and holiness. Of its power and influence all truly enlightened and reflecting persons can form some estimate. Perhaps its importance and its benefits can be greater to none than to the true minister of Jesus. It can never be more effective than when under the power of divine grace.

Circumstances are occurring of late greatly to deteriorate and render less effective pulpit oratory. At the present day, we hear of but few such men as Whitefield, the Wesleys, and others like powers of pulpit oratory, and consequently (as I think) of late few such revivals as were common in the days of the founders of our beloved Methodism. Some, at least, of the causes of this state of things are very apparent. Instead of the efficient oratorical appeals of our fathers, which were delivered under the power of a divine influence, we are now often doomed to listen to the more refined descents upon abstract morals, or on some secular subject. And if we get any thing like heavenly food, it is often a week or more after it is gathered, and has consequently become more or less stale. Such expression will prove far more efficient and effective than the quaint, classical, beautiful, and more polished periods. If the language be expressive of the feelings, and indicated in the countenance, the effect will be irresistible.

Corresponding and appropriate action is absolutely necessary. Unmeaning action in the pulpit, is actually ridiculous, and has a tendency to disgust the audience, and to reduce the estimate of the subject to meanness, and utter contempt, thus exceedingly undermining the high and holy cause itself. But appropriate action is highly commendable, and absolutely necessary to oratory. This is not the result of scholastic training, but a natural endowment, gratuitously bestowed on all. It is, however, similar to any other faculty or power naturally possessed, requiring cultivation.

This sentiment may be objected to, on the ground that many exhibit no such faculty. It is possessed, whether it is exercised or not.

The child first conveys its wants by action, rather than by words. The reason why a corresponding action is not observed in many public speakers, is because their mode of address is affected, not natural; their manner as well as matter, is the result of a course of study.

Their natural powers have never been called into action, and they have been observable, have been checked, as ridiculous or absurd. But corresponding gestures form an important item in oratory. We have seen its effects in the characters of a Whitefield, and others of a more modern date. Many of the most powerful orators have accomplished as much by their manner as by their matter. Not that every word should be acted, or every expression be gestural; but that ideas of a marked character be enforced by our mode of exercising those faculties God has given us for this purpose; that our language affect ourselves; that our estimation of the subject we present and endeavor to enforce on others, be exhibited by our actions. The beggar solicits alms, and though he be respectably clad, yet his humble attitude, together with the tone of his voice, proclaim his wants.

A look sometimes is more expressive than many words, and it is a well known and universally admitted fact, that actions speak louder than words. There are some schoolmatical trained preachers, who present a most ludicrous aspect in the pulpit, in consequence of exercising a forced rule of action. "They will at times present a forced apathy, then saw the air, and motion the hand nervously," awkwardly presenting unnatural gestures, that have no relation to the subject at hand; consequently disgusting the audience, and causing a nervous sensation, accompanied with a desire to assist the speaker.

But a natural speaker, whose actions are more powerful than words, exhibits no affected passions, no intense expressions, no pomp of oratory, but language comes forth vivid as the lightnings of heaven, powerful as the thundering tempest, "shooting forth like volcanic fire" thrown out with native energy; here is exhibited "manly appeal, true oratory." Here comes forth man's natural oratorical powers. The eye speaks volumes, the dignified, expressive countenance thrills the souls of the auditory. Here is displayed the towering object, high as the heavens, the decided resolution, firm as the everlasting hills, the deathless spirituring onward the loftiness of action, and "man enters his fellow man."

Distinct enunciation also important. Intonation is generally the cause of a defect in this respect. The utterance should be clear and full, the tones distinct. Too great rapidity of speech is often the cause of defect in enunciation, destroying the sense, and rendering it chaotic and unintelligible. A rather superficial discourse delivered with good enunciation, is generally more effective than a more elaborate one, with a defective enunciation. The entire power of some eminent declaimers consists in their stentorian voice and good enunciation. "A great help to this is the frequent reading of works that abound with long and unusual words, or such as are composed of many syllables." Perhaps no one acquisition is so intimately connected with correct speaking as this.

Corresponding energy is also necessary. The power of a subject depends in a great degree on its energetic delivery. The effect of many

elaborate discourses has been neutralized by its lack of this. Not that every word is to be passionately expressed, but that the interest and merits of a subject be expressed in the manner of its delivery. One tone is not to be used on all occasions. The height and the strength of the voice must be made to depend upon the nature of the subject and the occasion. Energy also gives authority to a subject, and commands attention; while dullness and languor would demean it. Nature instructs us that expressions in real life must have frequent variations in the height of voice. Without this, delivery would be imperfect. An insipid, languid flatness, seems to have obtained to some considerable extent among public speakers. The appearance of such, indicates neither a desire to understand nor feel themselves, nor for their audience to feel. We would not, by any means, depreciate proper moderation; it is highly important that it be exhibited on many occasions; but *excessive moderation*, is like the continual ticking of an old clock—it arrests attention only in the stranger, and directly leads to monotony, which all allow is totally foreign to elegance of speech. "It is a waveless calm, a nervous apathy, a slumber of the dead." There is nothing vivifying connected with it. Whatever the subject, the circumstances, or the occasion, it is one long, gloomy, ghastly moan, not unlike the continual howl of some dreary forest, "palsying the soul," emanating the susceptibilities, and has but the power of transporting to a state of stupidity. If any class of speakers require energy, it is those who stand as watchmen on the towers of Zion. The responsibilities of such are tremendous; the results are of eternal interest. And shall the awful message with which they are entrusted, drop from their lips with languor and listlessness? If the world bath themselves in sweat, may, blood to accomplish *their* purposes, shall not *he*, who is commissioned from high Heaven, put forth energy corresponding with the estimation of the subject he proclaims? The conviction of the truth of this seems to be irresistible.

Proper emphasis should be observed. This consists in a particular stress of voice given to certain words or parts of a discourse, or a distinctive utterance of words specially significant. Improper emphasis obstructs the eloquence, is destructive of the correctness of a subject, and of the legitimate effect of a sermon upon the audience. On proper emphasis depends, in a great degree, the sense of a subject; without this, matter is raw, extremely so, and confused. The fitness and appropriateness of weighty words and powerful sentences, have produced conviction, when hours of appeal, without this, have failed. It shows the connectedness of ideas, displays the more important parts of a subject, and is important in conveying to the mind of the hearer, the full import of the whole.

Modulation is also important to the pulpit orator. This has reference to the management of the voice, including proper inflections, variations in tone, as well as to the general pitch of the voice, which should always be regulated, more or less, by the nature of the subject, and the intensity of interest which should be awakened; all which should be observed in such manner, as will appear easy to the speaker, and awaken and keep alive corresponding agreeable sensations in the hearer.

Correct mode of expression is also essential. The mode of expression sways the mind, and calls the judgment into action. Would not a modest, simple, unassuming commencement, be the most appropriate, even if an earnest, powerful appeal be designed, especially as it tends to enlist candor on the part of the auditory, thus preparing their minds more properly to appreciate the subject presented? As we advance into the subject, our views expand, our imagination travels, the subject becomes more attracting, more absorbing, more majestic; consequently, the mind operates with greater freedom, ease and grace. "There must be no cant, no labor of the understanding, no rhapsody, no confusion of utterance, no straining of the voice, but the countenance should be erect, the eye piercing and steady, the enunciation firm and distinct," the mind being poised on its centre, which will, invariably, produce attention, and awaken interest. Such expression will prove far more efficient and effective than the quaint, classical, beautiful, and more polished periods. If the language be expressive of the feelings, and indicated in the countenance, the effect will be irresistible.

Corresponding and appropriate action is absolutely necessary. Unmeaning action in the pulpit, is actually ridiculous, and has a tendency to disgust the audience, and to reduce the estimate of the subject to meanness, and utter contempt, thus exceedingly undermining the high and holy cause itself. But appropriate action is highly commendable, and absolutely necessary to oratory. This is not the result of scholastic training, but a natural endowment, gratuitously bestowed on all. It is, however, similar to any other faculty or power naturally possessed, requiring cultivation.

This sentiment may be objected to, on the ground that many exhibit no such faculty. It is possessed, whether it is exercised or not.

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speaks, it speaks effectively. And when the interest of the subject is manifested in the language and gestures of the speaker, the effect is overpowering and conclusive.

More effect may be produced in twenty minutes by following this course, than by hours of statue-like monotonous appeal.

But many object to this mode of speaking, supposing it to be theatrical. But the great reason why preaching is so ineffectual, is, the devil has been permitted to control the art of natural speaking, thereby using it as a mighty engine to forward his purposes, while the servants of Christ have been contented with a miserable substitute for this.

The evil of theatrical performances does not consist so much in the manner performed. The sin lies not so much in the means, but in the object. The most successful preachers have been those who would have made the most accomplished theatrical performers; their mode of address being similar to that of actors. I would as soon think of dispensing with singing in the church because they sing on the stage, as think of removing action, because action is employed on the stage. One appears as consistent as the other.

The distinction between stage and pulpit action consists in this, the one is governed by gold and passion, the other by revelation and reason.—They are as distantly related to each other as heaven and hell. If anything demands the exercise of all our abilities, it is certainly the method of establishing truth, and demolishing error.

A proper attention to the points which have been merely alluded to, are sufficient to qualify a person for a pulpit orator, provided he possess good common sense, and God has called him to the sacred office of the gospel ministry.

(Concluded next week.)

For the Herald and Journal.

## WHICH IS THE MOST DISTINGUISHED MODE OF PRESENTING DIVINE TRUTH, USED IN THE SCRIPTURES.

A divine revelation is of infinite importance.—God has graciously given such a revelation as man needed. It has been given at different times, and in divers modes of communications.

Visions, dreams, direct messages, laws, histories, ethical compositions, poetical effusions, hortatory discourses, systematical formularies of doctrine and duties, dialogues and epistles,—all these are employed. Which is distinguished as the most common?

Considering the unguarded language and manners of many preachers, it would be better for the cause of Christ if they should exclude themselves entirely from society, except when in the pulpit. When they meet with their brethren, the time is often spent in hilarity, ill becoming ambassadors of Jesus Christ. If they mingle in polite society, they sink into insipid conversation. If with stern men of business habits, they have not grace enough to do their duty to them; so that all these would have more confidence in their piety if they should never see them except in their pulpits.

There are comparatively few men who have grace enough to mingle freely with society and not sustain a loss of spirituality. Virtue, indeed, may go out of them, but it is not communicated to others.—Satan destroys it. Doubtless the preacher should mingle with society. He cannot do his duty without it. But unless he has grace enough to keep himself unspotted, he might better confine himself to his study, or ramble through the forest for exercise.

SILAS.

Thanksgiving Day.

For the Herald and Journal.

of knowledge within his reach. But, as if it

was not enough for him to feel thus depressed, you must add another pang to his grief. So you have anticipated his *debüt*, and told his brethren who have never heard him, that he is "a preacher of ordinary abilities."

And this has gone from mouth to mouth, all over your circuit. And *you* told it!

"O yes, it took a *critic* to discover the pitiful endowments which a God of mercy bestowed

upon your poor brother. It took a man of *talent* to spread wide the knowledge of his ignorance. What could be the reason?" I see it! I see it!

You are talented, Yes, you are *talented*—i.e., you are original. Certainly. Nota thought that ever darted into your brain to suggest singing in the church because they sing on the stage, as think of re-nouncing action, because action is employed on the stage. One appears as consistent as the other.

You have read—ah, what have you not read?

Erudite authors, ancient and modern—the writings of wonderful men! And yet, you are original. Certainly. Nota thought that ever

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